A SERMON

OF

THANKSGIVING

For the Happy Delivery of

CHARLES the Second

KING of England, &c.

From the Conſpiracy of 1683.

Preached the ninth of September 1683.
in Thomas-Town in the County of
KILKENNY.

ROTTERDAM,

Printed for P. K. and are to be Sold by
William Weſton in Chriſt-Church-Lane
Dublin.

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Preached the 9th of September 1683.
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DUBLIN.

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Printed for P. R. and are to be Sold by
William Wilkinson at the Castle-Gate.

To the Right Honourable James Lord Viſcount Ikirryn, &c.

MY LORD,

THis ſmall Preſent will be cenſured diſreſpect, if the greatneſs of the Subject do not ſupply its bulk: It ſpeaks of Loyalty, wherein nothing is ſmall; as in its oppoſite, Vice, Treaſon, I deem nothing but great; a Subject ſuitable to your Lordſhips inclination, and very commonly the matter of your diſcourſe: A Vertue, that beſides being hereditary to the Noble Family, whereof your Houſe is a great branch, is ſo ſingular in your Lordſhip, that it deſervedly crowns all the other Noble Qualities of body and mind, wherewith the Heavens have plentifully bleſſed your perſon, whoſe rehearſal your modeſty forces me to omit, and confine my Epiſtle both

to the ſubject and brevity of the diſcourſe, wherein what is low and imperfect will be winked at, when once Honoured by your Lordſhips acceptance; aud will be conſtrued in favour of the Endeavours of your Lordſhips very Humble Servant,

E. M.

A Ser-

A Sermon of Thanksgiving for the Kings happy delivery, &c.

Text, Matth. 22. Ver. 21.

Reddite quæ ſunt Cæſaris, Cæſari.
Give unto Cæſar what belongs to Cæſar.

AT length appeared the happy day, wonderfully longed for by our zealous Loyalty, to pour out in publick thoſe thanks to Almighty God, which frequently we offered in the ſecret altar of our ſouls, for the moſt bleſſed delivery of the beſt of Princes: Never did a better King rule ſubjects; never were ſubjects more ungrateful to a deſerving Prince. His Royal parts, his Imperial merits were the joy always of his Nations, were either the emulation or check of his Neighbours, and the encouragement of his Subjects: Never did the Realm enjoy ſuch years of Peace, never the preſent Wealth, never the preſent Settlement and Felicity. A Prince that has been certainly the great care of the Heavens in all his paſſages: Of old did the birds of the Air forſake their bed to lend him a nights lodging in the Oake; the inſenſible Trees knitted their Branches, and wove of their leaves a Canopy to abſcond him from the fury of his enemies. An Oake more Royal for being the Throne then of *Charles*, than for being *Jupiters* Tree. Of new, in this laſt paſſage the Sun advanced all its Beams, ran the longeſt courſe of days to ſearch this horrid contrivance, and leave the fewer hours of darkneſs to cloud ſo black a deſign. The elements contributed

The diſcovery being in June.

to

to his welfare, and by the accidental Fire of *Newmarket* lighted him Torches for his escape. Enemies they are to Heaven, they forfeit the influence of the Planets, they deserve the furious efforts of the Elements that contrived mischief against the Darling of Heaven; Planets and Elements that were denying *Cesar* not only what belonged to him by his Birthright, and all the Laws of Heaven and Earth, but the very breath whereby he lived. This to inlarge, will be the work of the following discourse, which to compass, help me to oblige to our assistance the Mother of Mercy, saluting her with the Angel, *Hail Mary, &c.*

Matt. 22. Ver. 21.

Reddite quæ sunt Cæsaris, Cæsari.
Give unto Cesar *what belongs to* Cesar.

NOthing more inculcated by Catholick Tenets, than due obedience to our Princes; and nothing more sacredly observed: The facing on us of King-killing Doctrine is a calumny contrary to our maxims and practice. We know that the foregoing words were uttered by our Saviour, *Give Cesar*, the Emperor, the King, or the Prince, *what belongs to him:* and by St. *Peter Ep.* 1. *Subjecti estote omni humanæ creaturæ propter Deum, sive Regi, quasi præcellenti*, be humble and subject to every humane creature for God, to the King by reason of his Excellency: By the same St. *Peter* in the same Chapter, *ver.* 17, *Honorificate Regem*, honour the King; and in *ver.* 18. *Servi subditi estote in omni timore dominis, non tantum bonis & modestis, sed etiam dyscolis*; all ye that are servants be humble with all fear and submission to your Masters, not only those that are good and modest, but even to the froward.

1 *Pet.* 2 *ver.* 13.

Ver. 17. *Ver.* 18.

St. *Paul* to the *Romans*, *omnis anima potestatibus superioribus subdita sit*, let every soul be subject to the higher powers, their power is from God; so that he who outstands their power does resist Gods Ordination; the same doctrine he delivers in his Epistles to the *Ephesians* and *Colossians*: whence it is by Catholick doctrine certain, that though Princes were wicked, though Kings were tyrannical, yet for the Principality they have

Rom 13. 1.

Ephes 6 5 *Coll* 3. 22

have from God, they are to be honoured, not in the leaſt annoyed. *David* honoured *Saul*, though by God reproved, though moſt unjuſtly his ſworn enemy. St. *Maurice*, St. *Sebaſtian*, St. *George*, and thouſands more fought under Infidel Emperors, and obeyed their orders in all things belonging to Principality, when it did not intrench on the worſhip of the true God. *Julian*, ſays St. *Auguſtin*, fell from a Chriſtian Prince to be an Infidel, an Apoſtate, and Idolater; Chriſtian Souldiers followed the Imperial Banners of the Pagan: When the cauſe of Chriſt was controverted, they knew but him; that is in Heaven: if he ordered them to excurr into that Province, to fight againſt that Enemy, to ſtorm that City, he was exactly obeyed; only when the worſhip of a Statue, the adoration of an Idol, the burning of Frankincenſe to the Marble Gods was commanded,, then did they diſtinguiſh the Everlaſting Lord from the Temporal; *Reddite quæ ſunt Cæſaris Cæſari.* *Aug. in Pſal.* 124.

This ſubordination of Inferiors to Superiors, this correſpondence of Subjects to their Princes, is not only Divine Ordination, as I have proved, but the dictates of very nature remonſtranced in the ſenſible and inſenſible creatures: The body anſwers the motion of the Soul, the Head rules the limbs of the body, the Heavenly bodies do command the earthly, ſo the Moon preſides over the moiſt, the Stars over the vegetable, the Sun as King over earth and Stars. In the ſenſible creatures you will ſee the flocks of Cranes follow one leader, the Bees wait on their fair King, and at the trumpets ſignal attend his motion to ſally from the cittadel of the Hive, and with drawn ſwords of ſtings, and ſails of wings, they follow him to plunder the beauty of the Gardens, the ornament of the fields, the luſter of the flowers, the bloſſomed dreſs of the trees, the gold of the roſe, the ſilver of the lilly, the purple of the violet, to ſuck the thyme, to prey on the tulip, to rob the ſaffron, to plant a new colony, or conquer new territories. *Tria ſunt*, ſays the Holy Ghoſt by the 30 Proverb, *quæ benè gradiuntur, & quartum, quod feliciter incedit*, there are three things which go well, and the fourth walks happily; a Lion the ſtrongeſt of Beaſts, *Gallus ſuccinctus lumbos*, a Cock girt in his *Prov.* 30. *ver.* 29.

his loins, (ſo does St. *Jerome* tranſlate, but the Engliſh verſion has grey hound) a Ram, and a King, whom there is no reſiſting: ſuch ought to be our obedience to our Soveraign Ruler, as is afforded by the irrational creatures to their noble Prince the Lion, by the innocent Hens to their vigilant Leader, by the white flock to their Head. From this obligation ſprings, that by all the Orthodox Doctors, the honour, worſhip and obedience due to Princes, is commanded in that precept of the Decalogue, wherein we are ordered to honour our Father and Mother, and that ſo poſitively, that there are caſes wherein our duty tells us we muſt rebel againſt thoſe that begot us, to ſtick to thoſe that rule us, and deny our Father to own our King.

Whence we muſt infer, that the leaſt ſtir of tumult or rebellion againſt the Prince is reluctant to all the Ordinances of Heaven, is an abortive product of Hell againſt the pure dictates of nature, and practice of the creatures both ſenſible and inſenſible: No pretence can authorize an inſurrection, no excuſe can qualifie a revolt, no miſgovernment can juſtify the attempt to the Crown. *Saul* fought that fatal Battel with the *Philiſtins*, wherein he forfeited Son's, Kingdom and Life.

2 *Reg.* 1. A young Slip of *Amaleck* brought *David* the tidings of his *enemies* defeat along with his Crown, *I ſtood on him*, ſays he, *at his own requeſt, to put him out of pain, becauſe he was run thorough with his lance paſt recovery, and I took the Crown that was on his head: David* ordered him immediately to be killed. For what, I pray, ſo hard a *ſentence?* for condeſcending to eaſe a dying man, for putting him, at his own intreaty, out of torture, for helping the feebleneſs of his pulſe, that could not ſtrike home. St. *Peter Damianus* thinks that was not the reaſon, *Amalecites, dum diadema ſe de capite bellantis abſtuliſſe confingit, gladio* David *percuſſus interiit*, he was killed by *David* becauſe he medled with the Crown; there is no excuſe for fingering with the Diadem, no circumſtances can warrant the leaſt violence againſt the *Royal Dignity:* The Gemms of the Crown are ſo many ſtars guarding the temples of the Prince, but ſo many thunderbolts in the hands of the ſubject; the Diadem is an ornament

ornament on the Kings head, but a ſword to ſpit himſelf with in the ſervan s fingers; *Reddite quæ ſunt, &c.*

By the ſecond of S. *John*, our Saviour *tied a whip of ſome cords, ſlaſhed out thoſe that were ſelling ſheep & cowes in the Temple, drove the cattel, ſcattered the moneys, tumbled the tables.* Was it not more proper he ſhould depute one of his Diſciples to puniſh the miſdemeanor, and correct the fault? No, ſays *Eucherius*, *per ſemetipſum facta examinat magiſtrorum*, the abuſes committed in the Temple, the irreverence to Gods Seat, the making the houſe of God an Exchange, was the defect of the Rulers, was the abuſe of the Scribes and Phariſes, who obſerved not the Laws, being Magiſtrates and Judges for their obſervance: Our Saviour then does not intruſt his Apoſtles to puniſh the faults of their Sovereign Rulers, does not ſubdelegate his Diſciples to ſurvey the actions of their Princes, to himſelf only he reſerves their cenſure, to his own judgment does he confine their trral: let not the ſubject inſpect into his Princes actions, let not the vaſſal judge his Judge; God only is beyond them, to him alone is the ſcrutiny of their doings reſerved: the Prince muſt give the heavenly King account, the ſubjects none, of his feats, but of their own loyalty, *Reddite, &c.*

John 2. *ver.* 15.

Eucherius lib. 2. *Reg.*

If it were lawful for any to murther his Prince, if warrantable to ſeize his Rights and Titles, it would be certainly to *Moſes* the meſſenger of God, the maſter of the Elements, the worker of Portents, and the God of *Pharoah*: He was ordered by God to rid his people of the ſlavery of *Egypt*: did he ſtir his congregation to a tumult? did he incite the popular inclination to an inſurrection? did he preach them that a rebellion was wanrantable, when he had Gods Broad Seal for his ſecurity of delivering them? No; what then? *Moſes* and *Aaron* entred to *Pharoah* and ſaid, *Hæc dicit Dominus Deus Iſrael, dimitte populum meum ut ſacrificet mihi in deſerto*, My Soveraign Lord and Liege, the Lord God of *Iſrael* ſends you this meſſage, *Let go my people that they may offer me ſacrifice in the deſart:* He does not conſpire with his kinſmen to deprive *Pharoah* of his life, he does not plot with his Countreymen to rob him of his Crown; he makes his addreſs like a good Subject

Exod. 5.

to his Prince, intimates him Gods Ordinances, ſtrives to ſway his power by reaſon, and ſmooth his might by perſwaſion. Hear from a learned Expounder *Lypomann*: theſe Brethren *Moſes* and *Aaron*, though they had a command from God of ſetting the Iſraelites free from the ſlavery of *Pharaoh*, and tho *Pharaoh* was a King beyond exceptions the moſt wicked of Princes, and one who by peremptory expreſſions was condemned by God; yet they did not arm the Iſraelites their popular againſt the King the lawful Magiſtrate in *Egypt*, they did not lay a-wait for his life, nor ambuſh his breath, but rather contain themſelves in all due ſubjection, and beg ſubmiſſively and obediently the retrieve of their *grievances*. So far is the Subject from being impowered to make an inſurrection, ſo diſtant from being authorized to aim at the murther, at the Diadem, at the prerogative of the Prince; whoſe cenſure, if diſordered, is not to be ſcanded by the ſervant, but examined by God alone, *Reddite quæ ſunt Cæſaris Cæſari.*

Lypom. in 5 Exod.

You ſee, *Catholicks*, how contrary to the Laws of God, how great enemies of Heaven, how helliſhly addicted were thoſe who occaſioned the preſent Aſſembly of our thanksgiving, who aimed at the Birthright, at the Scepter, at the Crown, at (I tremble to utter it) the life of noble King *Charles*. If there were miſcarriage in his Government, if tyranny in his Councils, if heavy loads on his Subjects, if grievances on his Vaſſals, even then inſurrection would be damnable, rebellion would be diabolical, murther would be the blackeſt of Treaſons, as I have proved. Rebel then, what will your Plot be? what colours will your conſpiracy bear? what ſhapes will your helliſh deſign carry, when all his actions do make out the contrary extreams? Was it becauſe he made your Territories happy beyond the Provinces of *Europe*, that you envied his life worthy to continue thorough the years of Eternity? Was it, becauſe he reduced your diviſions into union, your uſurped power into lawful, your abuſes to rights, and your riots to civility? Was it, becauſe he enriched your Towns with plenty, your Garriſons with peace, your Eſtates with ſettlement, your Families with quietneſs, your Commerce with gain, your Trading

ding with ſecurity, your Nation with victories? Was it, be cauſe he ſtored your Countrey with wealth, your Banks with credit, your Coffers with the coin of all Nations, your Mints with the Plate of *Mexico*, and Gold of *Perú*? So that in his time Silver is in *England*, as it was in *Solomons* days in *Jeruſalem*, as thick as ſtones; or like the Birth-time of *Pallas* by the Fables, whole ſhowers of Plate poured on the earth. Was it, becauſe that on his own account he cleared your Brethren from the bondage of *Argier*? Was it, becauſe he ſecured your Navigation from *Norway* to *Scanderoon*, from *Lands end* to the remoteſt *Philippina*? Was it, becauſe he made common to your Nation the *porcellans* of *China*, the wealth of *Japan*, the ſpices of the *Molucas*, the pearls of the *Eaſt*, the gold of *Guiney*, the varieties of the *Mediterranean*, the ſilks of *Levant*, the deliciouſneſs of *Italy*, the *Canary*, *Spaniſh*, *Rhenish*, and *Calabrian* reliſhes? Was it, becauſe he yielded your friendſhip courted by all near and forreign Nations, and your enmity formidable to the remoteſt? Was it, becauſe that from the riſing of the Sun the *Bantam* with his Embaſſy wooed you, the *Ruſſian* complemented you, the *Morocco* courted you, and he that ſtiles himſelf God of the Earth the *Grand Seignior* honored you? If your obſtinacy does not deafen you, and your black Treaſon blind you from hearing & ſeeing in theſe reaſons your obligation to your Royal Ruler, I will inſtance one point more wherein he tops the greateſt vertue of a Prince. 3 *Reg* 10 *ver.* 2.

Among the Vertues that yield Monarchs great, Liberality is the Queen. I miſtake if there be any attribute in Gods perfections, that he brags of ſo much as of Mercy and Munificence; its beyond all his works, by the Royal Prophet: and our Saviour diſcourſing to him ſays, *Pater, Domine Cœli & terræ*, Father, Lord of heaven and earth; firſt Father, then Lord; for fatherly ſweetneſs is the firſt thing that appears in a good Prince. *Miſereris, omnium, quoniam potes omnia*, ſays the Book of *Wiſdom*, you take compaſſion on all, becauſe you are all powerful: God will have his beneficence run the ſame courſe of his power, his mercies take the ſame meaſure of his command, and his bounty fly as far as his *Seniories*. If you intend, *Matt.* 11. *Sap.* 1.

ſays the golden bill of St. *John Chryſoſtom*, to commend a Prince, you can fix nothing on him more commendable than mercy, *principatus enim proprium eſt miſereri* the main point that belongs to a Prince is compaſſion, the greateſt ornament of the Scepter is giving, the richeſt Carbuncle of the Diadem is munificence. That King of *Italy Theodorick* happy in his Secretary *Caſſiodorus*, ſaid, that it is the part of a benign Prince to go beyond the bounds of equity for the advantage of clemency, *quando ſola eſt miſericordia, cui omnes virtutes cedere honorabiliter non recuſant*, for only mercy is the vertue to which all other vertues do yield, do give place, do get out of the way for honours ſake.

Chryſoſt. hom. 4. ad Philip.

Caſſiod. 2. var. 9.

Deut. 33. *Quaſi primogeniti tauri pulchritudo ejus*, ſays the 33 of *Deut.* ſpeaking of *Joſeph*, that his beauty is like that of a firſtling Bull: the Bull is of the ſtouteſt Fighters, but with this difference, that the Lion, the Eagle, and ſuch like, do fight for ſpoil, do quarrel for prey and food; but the Bull ſatisfied with the next graſs, oppreſſes none for his own food, drinks nones blood, fights and wraſtles for his Herd, does not combat for larger graſing. Such a kingdom is praiſed in *Joſeph*, that ſtands by ſuavity, not by rigor; by mildneſs, not by blood; by munificence, not by exaction. I am deceived if the want of this vertue did not deprive *Moſes* of the entrance and kingdom of *Canaan*: *Speak* (ſays God to him) *to the rock, and it will give water*: He took his wonderful rod, ſtruck the rock twice, and abundance of water ſpouted out; but he loſt the poſſeſſion of the holy land thereby. What did he act unbecoming a great Ruler or Prince! I'll tell you; he did not ſpeak to the rock as he was commanded, *loquimini ad petram*, but ſtruck the ſtone once and again, as if the water did not reliſh with him, unleſs it did guſh from ſtrokes, and drop from wounds; nothing more unbeſeeming a Royal mind: therefore is this great Governour told he ſhall never enter his conqueſt of the promiſed land for the action.

Num. 20.

What did your Blunderbuſh Traytor expect to meet in the breaſt of your Soveraign? it would meet a heart ſo ſweet, ſo merciful, ſo compaſſive, ſo beneficent and liberal, that I believe the

the lead, capable of more tender impreſſion than your cruelty, would fly back from annoying it. As mercy is the Queen of Royal Vertues, ſo has it ſwayed in his Kingly mind, compaſſive almoſt to excel. Where did one of a thouſand ſuffer, that were involved in the darkeſt crimes? never did one ſuffer whom it were mercy to ſave, or with whom the Laws could diſpence. Never did Prince leſs rack his Subjects, leſs ſuck their ſubſtance: He exacted not, they beſtowed; they made free gifts, he compelled not: but out of his own patrimony maintained their peace and wealth at home, their traffick, correſpondence and confederacies abroad; ſo indulgent, that never was *England* now what it is. I may compare him to the King of the Bees, who remarkable for his golden ſpots, yet is more renowned, that void of anger he bears no weapon, carries *no ſting*, *Picula nam Princeps figere neſcit apum.* *Free gifts of Parliament.*

His liberality finds always work for his fingers, none departs from thoſe hands diſſatisfied that asks within reaſon; his *glories* do depend of *beſtowing*, when others rejoyce in getting. He may be ſtiled with the Emperor *Titus*, *deliciæ humani generis*, the delight of mankind, who uſed that *golden ſentence*, when a day ſlipped him wherein he had done *no body* ſome particular kindneſs, *Amici diem perdidimus*, Friends, we have loſt a day. I may ſay of him what the luxuriant Pen of *Caſſiodorus* ſaid of his *Italian* Queen, *cui par eſt quidem æquitas & voluntas, ſed major benignitas quàm potentia*; Our Prince has Equity and Juſtice, Territories and Kingdoms, Armies and Fleets, *ſed major benignitas quam potentia*, yet more benignity than *power*, more mercy than *authority*, more liberality than revenue, more of fatherly tenderneſs than Imperial command. What occaſion then, Parricide, had you to intrap that life ſo loving, ſo ſweet, ſo commendable? unleſs you ſay, that as the devil hates God becauſe he is good, ſo did you your Prince for his Kingly parts. *Caſſiod. Var. 1.*

Welcome then, happy Soveraign, from the Bullets of your Murtherers: We *congratulate* the eſcape of that life *worthy* to live eternities: Live many years, and reign by *love* in the *hearts* of *your true Subjects*, and by *terror* in your enemies, when ſo many

many amiable parts of your perſon do not perſwade their obſtinacy. As you command by love in our ſouls, ſo we ſummon all our power and faculties, our reaſon and ſenſes to render with a joyful heart our moſt cordial thanks to Almighty God for your ſafe eſcape. We invite, O merciful God, the fiſhes of the Sea, the innocent notes of the chirping Birds of the Air, the beauty of the creatures on Earth, the noble Elements, the ſplendor of the Celeſtial Luminaries, the gemms of the Firmament, the heavenly Quires from the loweſt Angel and Saint to the higheſt Seraphim to magnify thy Mercy, to extol thy Providence, to admire thy Bounty, to offer Thee proſtrate moſt infinite thanks for thy gracious care over our Prince, and to help in the preſent Auditory to ſing you a

Te Deum Laudamus,
Te Dominum confitemur, &c.

FINIS.